THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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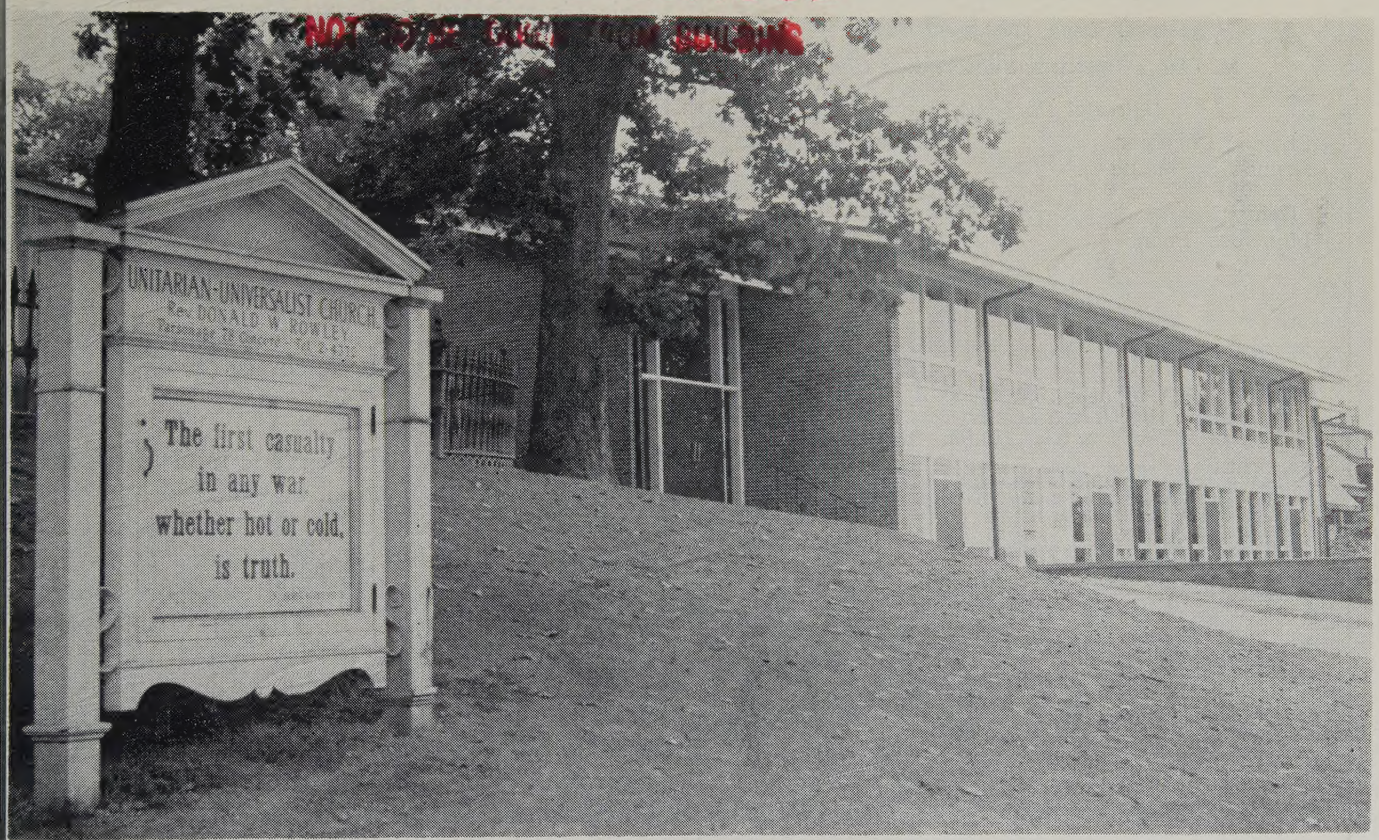

Unitarian-Universalist Education Building, Nashua, New Hampshire

Volume CXLI November, 1959 Boston, Mass.

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

November, 1959—No. 11

On the cover, we present the new Education building of the Unitarian-Universalist Church of Nashua, New Hampshire. In this number, we carry the good news that **Nashua Unitarian-Universalist Parish Dedicates (its) School.**

Robert L. Tyler, poet, historian, and sociologist, is assistant professor of social studies at Ball State Teachers College and a member of the Universalist Church of Muncie, Indiana. Dr. Tyler has made an important point that has been curiously neglected in our columns in recent months. We are, therefore, most happy to print his essay, **A Layman Views the Message of the Liberal Church.**

Eleanor J. Calrow sent us the short, inspiring story about our fellow Universalists of Minneapolis who this fall **Celebrate** (their church) **Centennial.**

David H. Cole, for a decade minister of the First Universalist Church of Chicago, and now minister at Urbana, Illinois, estimates that he talked to his Chicago parishioners from the pulpit about four hundred times, consuming two hundred hours. In **Theme, With Variations,** he summarizes his life-long Universalist message, *Salvation.*

Joe Lovett, Universalist layman of Alabama, gives us a brief, thoughtful, and good-tempered discussion of some aspects of race relations in the South in "**The Mote in Thy Neighbor's Eye.**"

Angus H. MacLean, Theological Dean at St. Lawrence, reminds a world that sorely needs that reminder that **Evil in Man Cannot Be Good in God.**

Henry F. Pommer's current **Letter from Linesville** is a sobering, challenging, and practical proposition that liberals in good conscience cannot ignore.

A Layman Views the Message of the Liberal Church

Finds need for a gospel "that is no longer innocent or complacent or comfy."

Robert L. Tyler

AFTER a generation in the doldrums, the liberal church is again growing, perhaps not spectacularly, but steadily. It cannot be the province of this layman, with his perspective necessarily limited to one congregation, to assess the causes of the recent growth. Such an assessment could only be the report of local impressions. For example, one such limited impression is that much of the growth seems to come from a curious passivity before social pressures of many educated but unchurched people. It is *de rigueur* these days to send one's children to Sunday School, and as a consequence, some new members follow their children into a church they have chosen carefully for its religious innocuousness. Other new members, of course, continue to wander into the liberal church in protest, as of old, against the unacceptable authoritarianism and supernaturalism of the still orthodox denominations. Leaving these questions of motive to one side, the isolated layman can better assess the mood of the liberal church's message, using as data the nationally distributed literature, the pamphlets and periodicals, the church school materials, and brochures as well as his own observations.

Why is it that the liberal church is not growing even faster than it is? Ours is an age certainly of decaying orthodoxies and ideologies, an age in which an institution advocating freedom and intellect in religion should grow. Millions of people today in the United States are educated beyond the old-fashioned and literal acceptance of such myths as the Garden of Eden or the Bodily Resurrection. There must be even hundreds of thousands of Baptists or Methodists whose religious commitments differ hardly at all from those of the average Unitarian or Universalist. Even the "eggheads" of America constitute a group many times larger than the existing membership of liberal churches, and except for the few spiky Zen Buddhists or Beatniks, most of this group would be expected to be, let us say, Unitarian-Universalists if they were attracted to any church at all. Why aren't the perhaps potential members coming into the fold that is as nearly made for them as any church?

This layman oftentimes has the slightly uncomfortable feeling that much of the message of the liberal church is complacently wordy and irrelevant with cliché. It beats dead horses, crusades for freedom of speech for Robert Ingersoll, fights bravely against dogmas that nobody, even most communicants of orthodox churches, really believes any more with old-fashioned literalness. There is an absence of awareness of the awful dilemmas facing everyone in our tragic age. In a word, there is little awareness of tragedy itself. Issues today arise out of dreadful confrontations with Dachau, Hiroshima, the population explosion that is apparently dooming almost three quarters of the world's people to either catastrophe or dehumanization in various totalitarianism. Events should drag us by the scuff of our necks to face the oldest questions of the very value and meaning of existence. Thomas Jefferson, William Ellery Channing, or Theodore Parker were giants, but they also seem quaint and antique and irrelevant. Wrong as this observer thinks they are in their wistful attempts to refurbish threadbare religious symbols, such people as Tillich or Niebuhr *are facing the real crises.*

One of the difficulties for the liberal church, oddly enough, is its noble tradition, a heritage springing from the enlightenment and the rational optimism of the last century. Those were golden days indeed, at least for the morale of the spirit. Imprisoning myths fell before discoveries of biologists and ethnologists. The mind advanced to conquer many mysteries in the laboratories of physicists and chemists. Liberty, constitutionalism, and progress composed the obvious wave of the future. Even China in 1912, of all places, cast down its traditional monarchy and became a republic. Then quite suddenly, all in one generation, the roof fell in. One has the impression sometimes that the liberal church is in the anomalous position of being "liberal-reactionary" or "reactionary-liberal,"

cherishing the educated man's myths and hopes of a century ago.

At the core of these myths, this aging "modernism," lies some assumptions that have been increasingly challenged from many sides by many diverse critics. An important assumption, for example, of rationalist optimism of the nineteenth and early twentieth centuries was the adequacy of intellect and science to solve what Tillich calls the "ultimate questions." One group of modern critics of this assumption has revealed the shocking paradox that the most refined intellectual analysis, in a real sense, "gets us nowhere." Sometimes called Logical Positivists, Logical Empiricists, or simply "analysts," these professional philosophers define the so-called ultimate questions as pseudo-problems, non-sense, precisely because they are opaque to reason or empirical testing. Many followers of the liberal church might be inclined to applaud this dismissal of many old metaphysical and religious problems as nonsense, but would probably be disturbed by what the same rigorous analysis does to even non-theistic ethics, "human values," "humanism," and such matters that liberal churchmen preach about and try to emphasize in the place of old orthodoxies. The liberal church, it would seem, should be much more aware of these intellectual currents, because we have built on the assumption that a church of man-centered morality can be sustained and justified by reason and science. The technical problem is, of course, the problem of the justification of *any* ethical judgments. Putting the problem in a microcosmic form and, for the sake of brevity, hoping its pertinency to the message of the liberal church will be obvious, it is: How can one say that any "ought" or "should" is true or false? Any ethical preference upon the closest analysis becomes, grammatically, an imperative. How conceivably could such a mouthing of the form "Shut the door!" be either true or false? Truth or falsity just does not apply to the matter. Using this neat little tool on any cultural products from National Socialism to Marxism-Leninism, from "free enterprise" to "scientific humanism" one finds oneself suddenly on a bleak and existential plain without sign posts. The message of the liberal church, at first blush, seems as "metaphysical" or as "irrational" as the message of the Jehovah Witnesses. It is little wonder that many intellectuals have drifted back into some mother church *where sanctions are comfortably supernatural.* One wishes, however, that more of the clergy of our church, and lay leaders, were more aware that such a problem exists and is, intellectually, real. No one wants the church to become a professional society of academic philosophers. Far from it. But a movement priding itself upon its respect for mind and expanding truth cannot afford to rest in Theodore Parker and evade the *avant garde* thought of the day.

Another intellectual current of our world too often bypassed is the curious revival of a philosophical tradition that goes back at least as far as Pascal and is loosely called Existentialism. In obvious ways this movement is a response to the newly felt inadequacy of reason and science to cope with the ultimate questions. It is indeed an insistence by sensitive minds that ultimate problems really exist whether or not they are amenable to solution. It has been too easy to dismiss this movement as a Bohemian fashion, as indeed it is in part. But it is much more than Left Bank or Greenwich Village faddism. It is also too often dismissed as excessively "difficult" and "incomprehensible," as a kind of Bohemian geometry that one can play with to hide a "loss of nerve." It is actually the most immediate and the least intellectual of any "philosophy," and as vital. It is again a recognition of the curious uniqueness of man, of his inherent tragedy, a kind of door-opening awareness that mystics, prophets, and saints as well as poets, artists and philosophers have all experienced, that all men have experienced if they trouble themselves to note it. The mere brute fact that man exists as man, conscious of himself in the senseless material matrix of the universe, presents him with the most basic, poignant, and insoluble problems. One wishes that leaders of the liberal church evinced more of an awareness of, let us say, Pascal, Nietzsche, Jaspars, or even Camus.

Too often criticism such as this is viewed by devout Unitarian-Universalists as a kind of pusillanimous retreat toward supernaturalism, toward a theism where right will be known because it is written in some Bible and where thinking is no longer necessary. Such is not the tenor of this layman's remarks. The very predicament described and so penetrating the thought of our civilization springs from the death of the old gods *and* the inadequacy of the idols of the recent past. The need is for *a humanism that is no longer innocent or complacent or comfy,* that can face squarely what Camus calls the absurdity of life and still persevere, that can still love and care without "proof" in the face of the cold heavens of Pascal, without mistaking love for some mastered "scientific" principle that one learns in one's undergraduate "Child Growth and Development" course.

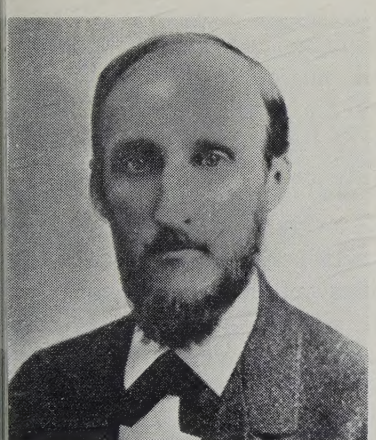
Minneapolis Celebrates Centennial

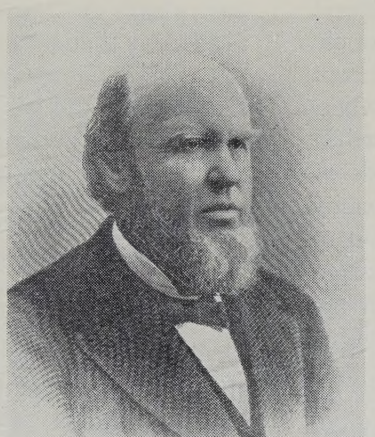
Four Ministers Preach a Century

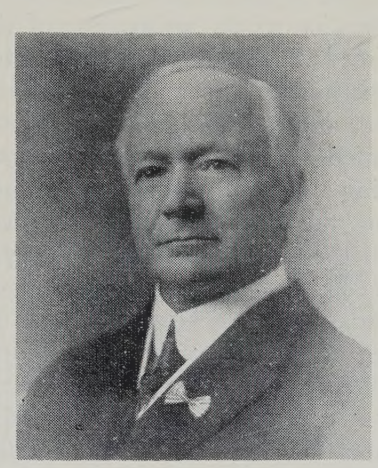
Eleanor J. Calrow

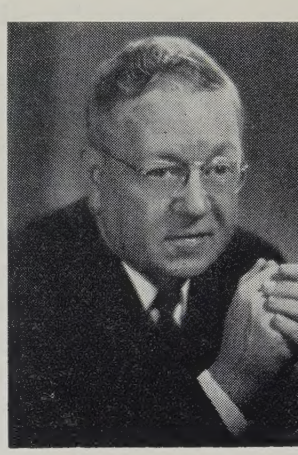
THE First Universalist Church of Minneapolis achieved last month a century of liberal leadership. It was organized, October 24, 1859, six years before Lee's surrender and one year after Minnesota was admitted into the Union.

On that autumn day, one hundred years ago, a small group of men gathered in the old Cataract House, Washington and 6th Avenue, South, to organize a Universalist Society. Honorable William D. Washburn was made chairman of the meeting and Richard Strout, secretary. The Society was small and its progress was impeded by the Civil War. At war's end, it received impetus from the preaching of the Rev. Dolphus Skinner of Utica, N. Y.









Rev. J. W. Keyes, 1864-1866, a graduate of Canton, N. Y. Theological School, was the first "settled" minister of Minneapolis Universalist Society. He was with the church about two years and was instrumental in breaking ground for the first house of worship, located at the corner of 5th Street and 4th Avenue, diagonally across from the present City Hall.

Rev. James H. Tuttle 1866-1891. The frame house of worship was finished and dedicated in October, 1866, shortly after the Rev. James H. Tuttle of Chicago was engaged as pastor. In 1874, the property was sold to the German Methodists and the congregation moved into the new stone, Church of the Redeemer, at 8th Street and 2nd Avenue, So. In 1888, the church was destroyed by fire, but rebuilt and dedicated the following year. Two years later, Mr. Tuttle resigned and was made Pastor Emeritus after twenty-five years in the pulpit.

Dr. Marion D. Shutter 1886-1939, who had become Dr. Tuttle's assistant in 1886, became minister in 1891. Under Dr. Shutter, the church was enlarged and its scope of operations extended. Dr. Shutter was president of the first social settlement in the city, Unity House, established in 1897, and remained in that office and minister of the Church of the Redeemer until his death, August 31, 1939. He was pastor for the exceptional period of fifty-three years.

Dr. Carl H. Olson 1939-1959. Dr. Shutter was succeeded on November 1, 1939 by the Rev. Carl H. Olson who came from a pastorate in Cincinnati. In 1941, the downtown building was sold and a temporary meeting place was established in a residence at 46th St. and Dupont Avenue, South. With construction impossible during the war, the small congregation strove to maintain itself until restrictions were lifted. On April 3, 1949, the first service was held in the completed section of the present church at 5000 Girard Avenue, South. Offices and a religious education section were added in 1955 and dedicated March 18, 1956. (See October, 1957, **Leader.**)

Theme With Variations

David Harris Cole

This sermon marks the close of ten years of preaching from the pulpit of the First Universalist Church of Chicago. In ten years, a minister can do a lot of talking. Now talk is not the same as saying anything. The purpose of this sermon is to tell you what I have been telling you. I discover that, like most ministers, I really have only one sermon. There are many introductions and illustrations, but only one conclusion.

IN two hundred hours of talking, I have covered many topics. There were a great number of sermons about McCarthyism and hopefully these sermons will never have to be resurrected. Much time has gone into discussion of the philosophy of liberal religion, of the freedom of the Universalist Church, and much emphasis has been given to a new concept of God that is meaningful for sophisticated intellectuals of the Twentieth Century. I have adventured in sermons challenging us to go beyond the bounds of Christianity and see the unity as well as the diversity of the religions of the world and encouraged you to take into your life concepts from many religions which have validity in today's world. Great numbers of my sermons have been on social issues and the topic of world peace has received more attention than any other single topic. At least, annually, I have spoken on Chicago problems and the role of the intelligent citizen in urban life.

The main theme of this pulpit, however, has been something else. If I could preach only one sermon, it would be on the subject of salvation. Indeed, the only thing I have ever preached about is salvation; salvation as the goal of life, salvation as the meaning and purpose of life. I have said in four hundred ways that it is for salvation's sake that the church exists and that it is the function of religion to provide salvation.

Some of you courageous souls have been listening to me for ten years and you probably do not ever remember my speaking of salvation. Salvation is a loaded word for liberals and you and I both are more comfortable with a more modern terminology. Translated into our language, the word is wholeness, or fulfillment, or maturity, or the abundant life. My only sermon, then, is about the fulfillment of persons. It is about becoming whole. In a sermon a year ago, I defined fulfillment this way:

> Fulfillment is that state in which there is the fullest expression of our best personality. It is the summit of human existence. It is that kind of life which we were meant to live, were born for, and which gives us the greatest joy and happiness. It is that state of being in which our drives toward wholeness and oneness with the divine are realized and we have a sense of divinity and the ecstatic experience of recognizing that we are the peak of human existence.

There is no doubt that every human being is born with a drive to achieve fulfillment and he spends his conscious and unconscious moments expressing his urge toward fulfillment. That he often gets sidetracked, that he fails to find the ways to ultimate fulfillment, that he frequently is blocked in his growth toward fulfillment, is only too true and this constitutes the great challenge of life.

In discussing ways and problems of finding fulfillment, I find that my sermons have broken down into three parts, which is natural in sermons.

I.

Fulfillment is frustrated most frequently because we fail to understand the importance of the individual; both the other individual and ourselves as an individual. Until one becomes deeply and fully aware of his inherent dignity, there is nothing significant he can do for himself or for others, nor is there any way in which he can relate effectively to others.

Last December I spoke at length of this in pointing out that our society is in a conspiracy against the person and we must hold on with tenacity to the meaning of ourselves as persons. The vast technology of our times elevates the machine or the electronic or atomic device and these things become more prized and marveled at than the individual. The huge as-

sembly line, on which so many men work in drudgery, robs the individual of his dignity. The large office tends to make the individual merely a function of a large impersonal organization in which he becomes a desk over which certain papers slide on their round of the administrative process. The child in the overcrowded classroom becomes an alphabetized thing — one of the "k's" — and the teacher hardly knows the child as an individual with special talents and problems. In mass society, such as the city of Chicago, the individual has no civic power. City Hall never listens to individuals nor serves individuals. Only the group gets attention. In addition to these and other specifics in our society, our general busyness and the complexity of our life robs us of our creativity and individuality. In the rush of meetings, parties, work, courses, activities, we leave little time to get to know ourselves as individuals. You and I become dehumanized — almost ghosts who deal with other ghosts in the daily round of drudgery and activity and we never come in vital contact with ourselves or others.

In the face of this, we must discover ourselves. Are we so important? There are many doubts about the significance of the individual. Physically we are not great — there are many animals stronger than we are. Mentally we are not great. There is much we do not understand and we forget more than we remember, as witness the need for a sermon to help you remember all the things I've told you. Morally all of us are far from good. Our imperfections far outnumber our good points sometimes. Our ideals and noblest dreams are shattered by our selfishness and carelessness.

Indeed, I can give you no rational argument that conclusively proves a man's worth. This is something one must sense intuitively. That we do sense the worth of an individual is indicated in the way men were universally revolted by Hitler's experiments of making soap from human flesh. Our estimate of man's worth is likewise indicated by the horror we all feel when children are burned to death in a slum fire or a school holocaust. It is to this intuition one has of man's worth that religion speaks. And religion speaks to us most effectively in this matter through worship. The church and its worship speaks dramatically and powerfully of man's worth. Worship is thus vital for modern man. In worship we sense our divinity, we sense worth and become aware of our best self. It is through the church rituals such as the celebration of Christmas, Easter, Hanukkah, Flower Communion, All Souls Sunday, there is presented the full significance of the human drama and one is enabled to see himself as part of a cosmic drama. In worship one becomes aware of his spiritual enterprise. This spiritual dimension of a person is more important to us than our being a doctor, a minister, a businessman, or even a mother or father. When one is aware of his spiritual worth and his spiritual destiny, he then has the foundation on which to build his career or his parenthood.

Those who participate in the worship of the church by putting their heart into it are rewarded by the experience. When worship leaves one cold, as many say it does, it can only be that he brought little to the service. One of my failures as your minister is that so many are still so skeptical about worship. In bringing skepticism to church worship, the experience is killed for them. Perhaps, it is that people are afraid to worship. Perhaps they fear they will lose themselves if they give in to worship. Their fears are justified. In worship one loses his lesser self, but only to let a greater emerge. In worship one discovers who he really is and no doubt some are fearful of discovering within that something that is more than they are. At any rate, it is in worship that there is the potential to discover one's importance, and that importance is in the discovery of one's kinship with the divine.

II.

The first step in finding fulfillment is in the realization of the importance of the person. The second is a theme you have heard me talk about so much it must sound like a broken record by now. That is that fulfillment is possible only by an ordering of one's values.

Americans as a whole are hellbent in pursuit of the values of the market place. The materialism of our society is the most predominant fact of our collective life and it invades our politics, our international relations and our personal lives. Even religion is being perverted to make it useful to the market place ideology. We are told we can use religion to make ourselves popular, rich and successful, in getting promoted, and even hitting a home run if you are a ball player.

Now, I have spoken so much on this theme you probably think I am opposed to materialism. Those who know me best know I love material things. I appreciate a good salary, I want to drive a good-looking car, (although fins are optional). I like my split level house, (although merion blue grass is not essential to my well-being). Brooks Brothers suits, however, I find essential to my dignity and I cannot even rationalize the luxury on the basis that they last longer than Robert Hall clothes. I discover in this I have a lot in common with Billy Graham and Monseigneur Sheen

who also denounce materialism while wearing good clothes.

My concern is not against materialism, obviously, but that we have made material goals too important. The great test we have, both as individuals and as a nation, is to gain a proper perspective on our values. Would that America were as noted for its dedication to peace as it is noted for its determination to achieve superiority in death-carrying missiles. Would that America were noted for its dedication to the welfare of the people of the world as it is to achieving production records of its goods and farm commodities. Would that America were as dedicated to values of justice and equal opportunity for all its citizens, white or black, as it is to constructing superhighways for its dangerously fast cars.

It is our estimate of the non-material values in which we are weak, and these are as essential to good living as all gadgets and gimmicks of modern life. Nothing raises the hair on the back of my head more quickly than the advertisements now running over the radio and television and on billboards advising us to move to Park Forest for gracious living or to Olympia Fields for a relaxed life. *A gracious home is one where love is the most important value* and where the tensions are handled creatively. It is a home where values of fair play, respect and concern for others are more important than whether or not the disposal works. No suburb is going to make you relax if you have not learned the values that make for relaxation.

In last Sunday's sermon, I emphasized this about as much as I can. Fulfillment is a matter of one's relationship to the world around us and the people in it. The fellowship of love, of uniting with others in mutual concern is the deepest need of the human being and the most rewarding experience he can have.

The rewards of a life dedicated to the intangible values of love, justice, mercy, are the most valued rewards a person can have. They will not make you rich necessarily, but they will give you the joy of living with a purpose, the joy that comes from love, the joy of living a life that counts for something worthwhile.

The intangible rewards are the only rewards that last. My reward for these ten years of ministering here, for example, is not in the building we have built, beautiful as it may be, not in the token of affection you may present me. My reward is in having friendships that will last and in having been part of an institution that will continue and become a greater church in the years to come on the foundation we have laid together.

III.

Fulfillment, then is a matter of first knowing your own real worth, second knowing how to order the material and non-material values in proper perspective, and finally it is related to the commitment one makes.

It is the hardest thing in the world for liberals to get committed to anything. We want to be academic. We want to keep on looking at all sides of an issue forever rather than take sides. We want to be free to change our minds and we would far rather be aloof and not mess in with an issue. We prefer to stand on the side lines and cheer — or jeer — as the case may be. By our lack of commitment, we fail in our potential fulfillment. Commitment is a condition to fulfillment, and the highest fulfillment is conditioned by commitment to the highest, the best, the noblest that we know. The life of this church, for example, will be fulfilled as there is a core of dedicated people who commit themselves to its cause. Its cause must have people believing in its principles, aware of its shortcomings, nevertheless unqualifiedly committing themselves to serving its interests.

It is true, that one can only be deeply committed to something beyond the self, when it is a reflection of one's self. Most of our commitment is half-hearted, not because we really want to look at all sides, but because we have no sense of our inner worth. Not knowing our best self, we cannot then commit ourselves to those noble concerns outside of ourself which should reflect our best interests. Now I have come full circle in my sermon and am back at my starting point on the need to know one's own worth.

It is as we sense our best self and see that best self in the cause of Liberal Religion, or in the cause of the life of our family, or in the cause of professional integrity, or in the cause of a better community or a better Chicago, that we can become fully committed individuals.

A sense of commitment that is of God in that it reflects the best we know, lifts us up and gives a holy devotion. This is the commitment so essential to our fulfillment as persons. As Gregory Vlastos puts it:

> There is no escape. You must say yes or no according to the light you have seen. There are a thousand ways of saying no; one way of saying yes; and no way of saying anything else. . . . But commitment is never merely a series of prunings. . . . It is a tremendous decision.

It is my hope that through my ministry, some of you

(Continued on page 254)

Dean MacLean Resigns from St. Lawrence, Professor Kapp Dean-Elect

Pictured with Dr. MacLean, right, are his successor, Dr. Max A. Kapp, left, assistant dean since 1951, and St. Lawrence University president Eugene G. Bewkes, center.

AT the School's opening Conference held September 24, in Hale Chapel of Atwood Memorial Hall, Dr. Angus H. MacLean, Dean of the Theological School of St. Lawrence University, announced his resignation to become effective in June, 1960.

Following this announcement, Dr. Ellsworth C. Reamon of Syracuse and President of the Board of Trustees, introduced Dr. Max A. Kapp, Assistant Dean, as Dr. MacLean's successor. He reported that the Board of Trustees had accepted Dean MacLean's resignation with deep regret and by unanimous vote designated Dr. Kapp as Dean-Elect.

As retiring Dean, Dr. MacLean will be serving the Theological School for the thirty-first year having come to the faculty in 1928. During this time, he has been the Richardson Professor of Religious Education and Psychology. Always concerned with the religious development and growth of individuals, his influence has been felt far beyond the classroom. His advice has been sought constantly by those responsible for the educational programs in the churches of the liberal tradition.

Dr. Eugene G. Bewkes, President of St. Lawrence University and a member of the Board of Trustees of the Theological School, once again expressed appreciation for the outstanding leadership Dr. MacLean has given to the school. He recalled that a few weeks after Dr. MacLean succeeded Dr. John Murray Atwood as Dean, Fisher Hall, which then housed the Theological School, was completely destroyed by fire.

"To have taken up the responsibilities of an administrator of a school meeting in temporary housing on various parts of the campus while still carrying a full teaching load was difficult enough," said Dr. Bewkes. "But Angus MacLean did much more than that. He helped secure funds for a new building, stimulated an increased enrollment of students, and strengthened the academic program of a school already known for its excellence in teaching. Surely his influence will become a cherished part of the tradition and history of the Theological School."

Dr. MacLean, a native of Cape Breton Island, Nova Scotia, received his A.B. degree from McGill University and his B.D. from the Montreal Co-op-

erative Theological College. Columbia University awarded him the M.A. and Ph.D. degrees which he earned on an Interseminary Traveling Fellowship. Honorary D.D.s have been conferred on Dr. MacLean by Tufts University and Meadville Theological School.

Dr. Max A. Kapp, Dean-Elect, has been on the Theological School faculty since 1942. As head of the department of church history and homiletics he has also taught courses in preaching and parish administration. An able and popular preacher, he has served many churches throughout the north country as interim or stated supply minister. At present he is a member of the Board of Trustees of The Universalist Church of America, and until recently, was chairman of the denomination's Department of the Ministry, Dr. Kapp is also a member of the Joint Merger Commission now considering consolidation of the American Unitarian Association and The Universalist Church of America.

In his address to the members and friends of the Theological School, Dr. MacLean spoke on the topic, *Task and Circumstances.* This included some of his insights into theological education with a discussion of the utilization of the personal capacities of the candidates for the liberal ministry. He emphasized the importance of student initiative in effective theological education. Dr. MacLean spoke of the individual's capacity to master even the most adverse circumstances creatively. "There is a close relationship," said Dr. MacLean, "between knowledge coupled with the motivation that sets men in quest of knowledge, and the sensitivities and the redemptive powers the good minister exemplifies."

Upon being presented to the audience, Dr. Kapp made a brief statement of acceptance of the position of Dean-Elect. He said, in part, "Dean MacLean's thirty-one years on this faculty have seen many progressive changes in the Theological School at St. Lawrence University. Theological education in America is receiving a searching scrutiny from those who are deeply concerned with providing ministerial leadership adequate to meet the demands of this age. More is expected of theological educators than ever before.

"It is my hope that students, faculty, trustees, alumni, and friends will face this continuing challenge so that in the years ahead we may realize more of the dreams that we have for our school as it seeks to serve the church and the ministry."

SOMBER THOUGHTS FOR SATISFIED FOLK

When some of us Americans working among the two billion poor in Africa, for whom Christ also died, see the latest rash of U. S. church building, costing hundreds of dollars per church member, it is enough to make us depressed. Many congregations spend so much of their total effort on costly material shrines that they have little strength left for their spiritual missions.

A fine church building is one way a congregation may show its devotion for all to see and measure, but to a needy world gazing at slick color photos in their mud huts, it is about as inspiring as the gaudy, crude show-offness demonstrated by the flashy chrome on American cars.

One expects an architect "to give expression to the spirit of the times," but in a corrupt, violent and revolutionary age, is this the business of the church? . . . In a world madly preparing to blow itself to hell, in a world of billions of desperately needy people, our churches have a responsibility to put emotional feeling and artistic pride second and to get on with the main work of Christ. . . . " — ANTON NELSON
Tanganyika, Africa

The Rev. Richard W. Woodman commenting on these paragraphs which he reprinted in his church bulletin made the following sharp but most appropriate remarks:

". . . so maybe you don't like the ring of the Theological Phrases in the cover quotation. All wisdom doesn't come in the pear-shaped tones of your own slanguage. The letter writer from an outpost of humanity raises serious questions we, and the society in which we live, ignore at our peril."

COLE

(Continued from page 252)

have found in yourself that which is a noble commitment to high and Godlike interests.

To conclude — Salvation is my cause and my only cause. It is the only sermon I ever preached. Call it wholeness, or fulfillment, or maturity, it is all of a piece. It is not a new cause. The Man of Nazareth said it two thousand years ago when he said: "I come that ye might have life and have it more abundantly."

May it be your cause, too, and may you always find the inspiration and the spiritual warmth and strength from this church that will lead you toward that wholeness which is of God.

"The Mote in Thy Neighbor's Eye"

Joe Lovett

THE considerable correspondence in response to "Liberalism vs Universalism" in the May issue of *The Universalist Leader* has been revealing and gratifying. It reveals that the level-headed, thinking people of the North, East and West, as well as the South, believe that human rights apply to all people and that the violation of these rights is by no means restricted to any one section of our nation.

It is gratifying to learn that the expressed opinion of our ministers in general was erroneous and apologies are hereby tendered to all except those on whom the shoe fits.

Much of the bickering over the problem of race relations seems to lie in our "mote and beam" attitude. We sit on top of our Mount Nebo and, with telescopic vision, ignore the conditions at our feet and view with alarm the misdeeds of our fellowmen two thousand miles away.

For instance, in explaining the race situation here to a New York minister, I wrote: "In this area we have never had any race trouble and we still live in harmony." My letter was passed on to a New England minister who wrote that he agreed with the principles as stated and accepted my statement that we live in harmony here. "But," he said, "this is most certainly not true of the South as a whole." I answered, "I will concede that. But, with equal authority, I will say that this is most certainly not true of the North as a whole. I lived in the North for eighteen years. How long did you live in the South? Are *you* speaking from experience?"

As has been stated so many times, by our own leaders and in the press, the question of human rights for minorities is nation-wide and will not be rectified by legislation. We can reach the goal only when men of good will, *in each area where the condition exists,* band together and "clean up their own backyards." It is their problem, and they alone can solve it. The "righteous indignation" of those atop a distant mountain, whose shoes may have been soiled as they passed through their own community, serves only to increase tension and strife among their distant countrymen.

Most Southern white people regard the Negroes as children. It has been that way since the Civil War, and will continue through the life of this older generation. You and I can cite plenty of reasons why this is so and how it could have been avoided; which, incidentally, is the stock retort of the "righteous" Northerner to the South's plea to "let us work out our own problem."

But, with forced integration this paternal attitude will come to an end. The Negro will no longer be a child. It will be, as in the North, a fight for survival. Ready or not, he will have to stand on his own feet and look out for himself. The present generation will not be able to make this sudden transition, and the majority do not want this change thrust upon them at this time.

Personally, I believe the matter of school integration has been sadly bungled. Instead of starting with teenagers in high school, whose opinions are generally that of their parents on this question, it should have been attempted with the little ones. A five-year-old child is conscious of no color barrier. In places where this might be affected, the school would be completely integrated in twelve years, with a minimum of friction — principally because all of the children in the school would have received the same training, a condition that does not exist in the present high school classes of the two races.

The older Southern Negroes do not want integration; the Southern white man of the present generation is determined to fight for delay in integration, in order that somehow the problem may be solved, without a sudden collapse of Southern culture. Belatedly though it may be, he recognizes the fact that the Negro is entitled to equal opportunities in education, labor and business and is now trying to do something about

it. Concerning social equality, neither race expects nor desires that in our time.

Right here in this city of Montgomery, Alabama, many years ago, speaking to a large mixed audience, I heard George Washington Carver, that great Negro scientist, say: "In the business world, it is man to man. Socially, the white man and the Negro are as far apart as the poles."

Social and economic upheavals cannot take place overnight, as all of us are aware. Changes are inevitable but, to avoid strife, they must be gradual.

The South has made great strides in the past ten years to improve the educational and economic level of the Negroes. In Alabama, modern school buildings in great numbers have been built and more are going up steadily. The wage level for Negroes is on a par with that of white people in similar types of work.

The greatest stumbling block in the way of peaceful solution of this problem has been, and still is, the Northern press. Jesus' "Mote and Beam" example is especially applicable to those gentlemen. No race incident, if it happens in the South, is too small to be pounced upon and exaggerated.

It is with all this in mind that the South makes this request: "Come down from your mountaintop for a while and build adequate protection for your glass houses."

EVIL IN MAN CAN'T BE GOOD IN GOD

UNIVERSALISM, as I see it, began with the idea that what is evil in man can't be good in God. God, as love, has no room in his make-up for vindictiveness, vengeance, hate and cruelty and cannot, unless he deny himself, consign most of the people of earth to hell as some would have us believe. Universalism sprang up in defense of a good God when most churches were making him out as small and spiteful as a small-natured man.

Universalism insisted that each individual had the right to interpret his idea of God. It fought shy of creeds. Statements of faith were periodically revised by groups who always maintained that they were not binding as a test of membership.

Man is his own priest and pope. Universalists and Unitarians early sensed that there is something basically fine in man and that each personality is of supreme worth in the eyes of God. Psychiatry has of late been underscoring this fact.

No mature, thinking individual can ever live just by what his church or cultural group tells him. We must love people, not judge or condemn them. Freud emphasized this: "This love has got to extend itself until it spends itself in the reduction of human suffering."

Ours is a way of life in which one addresses oneself to the problems encountered in the search for truth. We should look for the evidence and be quite open-minded. We have human reason and other checks and balances in addressing ourselves to the problem of human relations. Every human is of supreme worth. Treat anybody as though he were of a lower order and he will hit back at you or yours some time or other. In emphasizing this, we have accepted a terrific burden of responsibility.

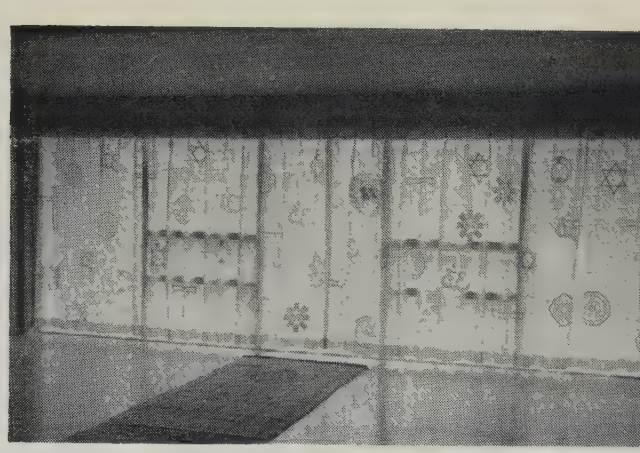
In worship we can keep in touch with the truth about ourselves. A social gospel belongs to the Universalist faith as naturally as the sun belongs to the day. We implement our love of God by our regard to man.

It was inevitable that we should eventually seek for religious values not only in the Bible and Christianity, but in Buddhism and other religions, Shakespeare, or in a good novel. Truth may come to us from any source. While we are of the stem of the religion of Jesus, it is only natural that we should discover that there are other sheep of other folds. Humanity and human religious questing have a common core. On many things each holds a different opinion which does not affect the basic truths on which we agree.

Some of us Universalists, off and on, think that we should believe in the Trinity as did John Murray, the founder of our group. Others believe that we should go along with the Unitarianism of Ballou. The idea of a human being so far alienated from God as to need faith in a bloody sacrifice for his reunion with his heavenly father is foreign to most present day thinking. This does not free us from discipline . . . else there will be no witnessing to the faith we profess. Can we stand in our own judgment of our profession of faith? —ANGUS H. MACLEAN

Full Story of the Syracuse Biennial Assembly, Universalist Church of America, Will Appear in the December Number of **The Universalist Leader.**

Nashua Unitarian-Universalist Parish Dedicates School



Drapes for the Chapel

A MODEL church school building was dedicated by members and friends of the Unitarian-Universalist Church of Nashua, N.H., Sunday, September 27, 1959. The service, which took place at the regular Sunday morning hour of worship, was conducted by the minister, the Rev. Donald W. Rowley.

Dedication speakers were Philip Ellis Stevens, building committee chairman, David C. Hamblett, church president, Edward W. Hills, education division

Kindergarten Class Room

chairman, Persis Kirwin, religious education coordinator. Mr. Stevens, acting for the building committee, presented the keys of the new building to Mr. Hamblett. In accepting the keys, Mr. Hamblett said, "The new church school represents a new dedication or rededication of our thoughts and lives."

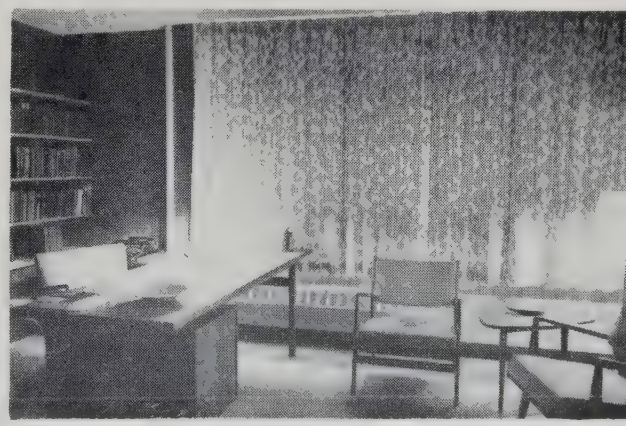
Mr. Hills, receiving the keys from Mr. Hamblett, said in part, "Our teachers have been doing a fine job with inadequate facilities, and we are sure that this new building will measurably ease their tasks and improve their program."

Mrs. Kirwin, the religious education coordinator, speaking for both teachers and members of the school, said that all of them, in using the new building, would feel a continuing debt of gratitude to everyone who in any way contributed to or made possible such splendid facilities.

Following the service of dedication, an American flag with forty-nine stars presented to the church by George Melcher, a long-time active member, was unfurled in a raising ceremony in front of the new building. The flag was raised by a Boy Scout, Warren Hall, and a Girl Scout, Judith Lynn, who were assisted by Eagle Scout, Edward Eckstrom.

This new church school building has ample modern class rooms, one of which is illustrated in this report. In addition to class rooms, the building also contains offices for the minister, church secretary, and the education director and a chapel seating forty-eight for the use of young people in their devotional services. The building, which was made possible in large part by the financial resources made available by the sale of the old Universalist Church, makes the Nashua Unitarian-Universalist parish one of the best equipped buildings in our liberal fellowships. The old parish house contains a splendid auditorium with stage, kitchen and dining hall, women's fellowship room and men's club facilities.

Minister's Study



Disarmament and Beyond

ON the eve of his sixty-ninth birthday, President Eisenhower, speaking to the citizens of his home town, Abilene, Kansas, engaged in some interesting and challenging non-political plain talk. Commenting on world tensions and world difficulties he noted that, "The task ahead is not for the fainthearted," and he insisted that "The world must learn to work together or, finally, it will not work at all." He concluded that in a world of rapidly expanding population and limited resources, money now spent on armaments could and should be spent to meet the needs of people and nations.

"Clearly one objective of American foreign policy is and must be to help build a world economy in which each nation finds it possible to earn its own keep and pay its own way, and do so in a manner which brings meaning and fulfillment to the lives of its citizens. Such a policy is crucial to our own prosperity and security. It is vital to the cause of a just and lasting peace."

Opportunity to achieve the goals of President Eisenhower's hopes have now opened at least in part. For years, we have said repeatedly that we want disarmament. We have insisted that disarmament be accompanied by practical inspection. Russia has blocked the process by refusing the inspection process. Now Russia proposes a process of step by step disarmament, *accompanied by inspection.* This proposal, *whatever its motives,* we should receive with wholehearted rejoicing. There is no time to be wasted on airing old suspicions. In this highly dangerous world of nervous atomic triggers, we must waste neither time nor energy on old-fashioned diplomatic maneuvering.

We will not weaken ourselves either within or in the eyes of a critical world, but we will build up our real strength and influence if we show nerve and imagination enough to get right down to the business of working out the first steps in the disarmament process immediately.

We must, *with the Russians,* learn, and learn *now* how to end the insane process of bomb testing that destroys power needed *now* to feed and clothe and shelter people. We and the Russians must learn together and without delay to stop using research brains for destruction and put them to work for human health and security.

All this we can do, if we will. So let's stretch our imaginations and take the initiative with bold, *and sincere,* proposals to build a new and better world beyond the act of disarmament. Norman Cousins in his *Saturday Review* editorial of October 17 has made the best proposal in this area. Khrushchev has proclaimed dramatically that he and his nation are willing and ready to disarm. Now as Cousins says, "It is our turn to speak. We should say that we, too, are willing to disarm." *And more:* "Most of all, we should *top* the Soviet proposals. We should say we propose that half the dollars or rubles or pounds or francs saved through disarmament should go into a plan for developing the world's resources for the good of all its peoples; for strengthening the United Nations; for creating and maintaining a U.N. Police Force; for the U.N.'s Children's Fund, and for its Special Agencies; for an attack on the so-far incurable diseases. We should call for a mobilization in the cause of sanity. We should speak not only about a basis for safety on earth but about a great design for a better world. The time has come to renew ourselves in a magnificent concept. We can earn the respect of those who look to us, not for hypocrisy and cunning but for a moral imperative."

SENATOR FONG AND REPRESENTATIVE SAUND

FROM Japan to Indonesia and from the Philippines to Pakistan, a United States Senator is now engaged in visiting fourteen Asian countries. He is Hiram L. Fong, Republican Senator from the State of Hawaii, and he is carrying out a personal mission, a one-man "people to people" program. Senator Fong hopes to promote Asian appreciation of democracy as practiced in the United States. He believes the color of his skin and the slant of his eyes will help, "They say that a picture tells more than ten thousand words,

I hope my appearance in the flesh will do the same."

Americans should be both proud of Senator Fong and grateful to him for his initiative. This United States Senator's story is basically the same as that of tens of thousands of former American college boys now responsible and influential leaders. The son of a poor Chinese immigrant to Hawaii, Mr. Fong was once a caddy and a shoe-shine boy and worked his way through the University of Hawaii and Harvard Law School. He is now able to express his gratitude to his country by paying his own way on this long expensive journey.

On this mission, Senator Fong, accompanied by his Chinese wife, will cite the success of the multiracial society of Hawaii as an example of how peoples of differing cultural backgrounds can live and grow up together under the American system. He hopes, also, to be able to convey to minority communities, particularly the Chinese in Southeast Asia, that they should give their full national loyalties to the countries in which they live.

Senator Fong, happily enough, is not the first and only Asian American governmental official to tour the far East. His trip follows that of another Asian member of Congress, Dalip Singh Saund, the California Democrat born in Amritsar, India, elected to the House of Representatives last year. He made a tour of Asia shortly after his election.

In this world of aggressive and so often triumphant Communist propaganda, much of it aimed at the Orient, we are fortunate indeed to have these two fine Americans represent us among the peoples of Asia.

CO-OPERATION FOR HEALTH

WE do not feel the urge to join the host of commentators who have been evaluating the actual or possible or possibly probable effects of Nikita Khrushchev's visit. One result of that visit is pleasant to note, however. This is an agreement between the United States and the Soviet Union to engage in a number of joint health research projects.

In 1958, President Eisenhower suggested in his State of the Union Message that the Soviet Union and the United States should co-operate in medical research. Mr. Khrushchev has now accepted that suggestion.

Arthur S. Flemming, Secretary of Health, Education, and Welfare, has announced some of the details of the agreement which indicate its scope. The agreement provides for specific research projects for coordinated studies, exchanges between scientists to work in laboratories of both countries to become familiar with methods as well as to contribute actively to projects, exchange of visits by top medical scientists of both nations, increased and more systematic exchange of technical information.

All of this is to the good, for if we are to solve the riddles of cancer, heart disease, arthritis, and other scourges of man, we must use all the research brains and facilities available in the world. Perhaps, equally important, the continued fellowship of non-political men and women of science working on non-political problems involving mutual welfare could lead the way to the solutions of problems professional politicians have found insoluble.

HONORABLE GIVING

THE Unified Appeal has an honor roll of those churches that have given their full "Quota" or "Share" or apportionment of dollars to the national budget. This is good. Credit should be given publicly for all groups that do well in giving to their national church organization. Such credit appears in this number.

Honor Rolls, however, must never be allowed to obscure the very honorable and *most creditable* nature of much *apparently small giving*. Some churches and many individuals give little in dollars and yet do much in that giving.

No giving that is but an easy act belongs on any roll of honor. All giving prompted by sacrificial loyalty is upper case HONOR ROLL giving.

The important thing is that we all give all that we can to all of our church programs.

ON MILLER'S "FAITH OF A UNIVERSALIST"*

WHEN we editorialized in September on the now available books and pamphlets for use in the Universalist Advance program, we omitted one booklet which we believe to be a very useful tool. This is Dr. Robert Miller's *The Faith of A Universalist*. We reviewed the booklet last year when it first came out and predicted a useful career for it. Evidence of the truth of this prediction is obvious in the fact that the first printing was exhausted in less than a year and a second printing of two thousand copies was run off early this year.

Those, who have not yet discovered it, will find Miller's *Faith of A Universalist* rewarding reading.

**The Faith of A Universalist*, Universalist Church of America, 1958, 35 cents.

YOU CAN'T ESCAPE BELIEVING

Gordon B. McKeeman

There are some people who say quite frankly, "I don't need the Church." There are many more who, although they do not say so, act as though they felt this way. Others seem to feel that churches are all right for those credulous enough to believe a "lot of poppycock." Still others say, "I don't need to believe. Just let me go on the facts."

We live on a little speck of cosmic dust. A million planets the size of our earth could be put into our sun, which astronomers tell us is a rather small star. The light from the stars we see in the night sky began its journey toward us before we were born, and travelled at the rate of 186,000 miles per second for all those years. All of the human race now alive could be contained in a box a half mile on each side and would fit neatly into the Grand Canyon. Confronted by these facts, puny man says, "I understand enough to go on without believing!"

Every moment of our lives is an act of faith. We talk about tomorrow, next week, next year, the future, as though they were all as certain as anything past. Yet, it is only a probability that the sun will rise tomorrow morning, or that we will rise to greet it.

Doubt is an impossible attitude toward life. We may doubt any number of particular articles of faith, doctrines or dogmas, up to and including God. But the vacuum left by our doubt will be filled with other articles of faith, other beliefs, other notions or superstitions. It is faith which makes it possible for us to act. Paul, in his letter to the Hebrews, points out that the history of the Jews from its beginning is the story of men empowered to act "by faith." "By faith, Abraham went out, not knowing whither he went." There is never a question as to whether or not one will believe. Believing is native to us. We could not avoid it, if we would. The only appropriate question is "What kind of belief?" For one can believe well or poorly.

A general answer would be that one's belief should improve the quality of one's living. Certainly it should open one's eyes to the glory and mystery of life in the universe. Whether gazing at the starry heavens, or at the ant struggling toward its sandy hill, one needs to sense its mystery and vitality. Surely, one's faith should enable him to relate himself to them. One's faith should also be the key to open to one's understanding his own motives and feelings and thought. It should introduce each to himself. The Church is ready to help each find such a faith.

LETTER FROM LINESVILLE

Memo to the Boss

Dear Boss:

I notice that on all bulletin boards you have posted directions to follow in case of an air raid drill. And several weeks ago — or is it now a matter of months? — we had a practice alarm. You've probably read in the newspapers about some New York Protestants and Catholics — and maybe some atheists too — who refused to take shelter during the alarm because they believe civil defense is impractical and contributes to war hysteria. They accepted arrest rather than cooperate with what they regard as foolish and perhaps wicked.

Well, I'm not sure whether I agree with them or not. I blow hot and cold even on whether to follow the instructions you posted with all the best intentions. But two things I am sure of. First, radiation is a danger: it can injure you and me, it can cripple our kids, it is already killing some people through leukemia. Second, you didn't go far enough. You said your purpose was to protect us from the harmful effects of radiation. I'm all for that. But let's do more than just have drills. For instance,

1. We can write letters to Congressmen, Senators, and administrators urging that every diplomatic means be used to suspend nuclear tests under an adequate system of United Nations inspection and enforcement.
2. We can urge that the United States, which already has enough bombs to destroy any aggressor, discontinue nuclear tests regardless of what other countries do.
3. We can use old techniques more fully and search for new techniques through which our firm can make its employees and the general public better informed about the dangers of radiation, and about the gains and losses to be expected if it is increased.
4. We can resolve that our firm will not manufacture any parts for nuclear weapons.
5. We can refuse to join any of the armed services, on the basis that an oath of obedience might some day oblige us to manufacture, transport, or explode a nuclear weapon which would at the very least spread radiation and to some extent harm the *whole* world's population.

Let's try to get everybody in the firm to do what he can *in one or more* of these ways to prevent increases in our exposure to harmful radiation. I don't want strontium in my kids' milk. — HENRY F. POMMER

YOU DON'T NEED A CIRCUS

Summer-time is circus time. Tents, clowns, high-wire artists, cotton candy, pink lemonade, sawdust, and bare-back riders. To say nothing of the side shows with their fat ladies, sword swallowers, wild men of Borneo, strong men and midgets.

And then there's the India Rubber Man. Strange creature who can contort himself into all sorts of inhuman shapes! He can put things into his mouth that are too big for it. He can bend his legs, torso, head, arms in positions and directions they simply were not intended for. And he can seemingly deny every normal restriction of the human body.

There's a little of the India Rubber Man in all of us. And sometimes that's good.

Surely resilience in times of stress and strain stands us in good stead. Death of our beloved, suffering of ourselves and others, disappointment, frustration, defeat; all need not adamant natures which break against them like a ship aground on rocks, but nerves and emotions equipped with shock absorbers. Not callouses. Not rhinoceros hides. But receptive buffers which spring back into healthy shape the minute the pressure lessens.

Yes, there's a little of the India Rubber Man in all of us. And sometimes that's good. But sometimes that's bad.

Because normal shapes and actions do not always receive applause or even the slightest attention, some of us feel that we have to do unusual things to be noticed. We contort our real personalities into grotesque shapes for reasons we ourselves do not always understand. We cavort and prate and even abuse ourselves, not because that is what we wish to do, but because something inside us has changed from bone and sinew and muscle to spineless rubber which makes us flop around like idiotic jellyfish dolls.

There's a difference between resilience and flexibility, between rubber and clay. Resilient rubber takes any blow and springs back into shape. It can be twisted and stretched and divested of all original form, only to spring back when released.

Clay can't do that. It receives any impression made upon it and retains it. Original shape means nothing to it. It has no memory and no anticipation. It can be hacked to bits and it will make no difference.

Rubber has cohesiveness, an affinity of all its parts for all others. Clay is but grains of rock. Human nature that has religious values, perspectives, and principles is like India rubber which bounces back to normal, creative living no matter how badly bent or contorted it sometimes is.

You don't need a circus side show. Just look around you at the bending, bouncing, blasted human beings who strut and creep and sedately pass to and fro. Weep with 'em, laugh with 'em! But don't scorn them. For most of them bear with the trials sent their way.

—Warren B. Lovejoy

A NECESSARY DISTINCTION

We are being entreated by false prophets to believe that the lion and the lamb of science and religion have laid down together. The churchman errs who believes that the scientist is talking about religion when he talks about "truth." The scientist errs in thinking he can talk about goodness and beauty *as a scientist.* One of our number, speaking at the Columbian Universalist Congress in 1893, gave this as an answer to the question, How is religion to be harmonized with science? Isaac M. Atwood said, "By not attempting to harmonize either with the other; but by leaving each to act freely on the other while both pursue their respective paths of development." I. M. Atwood, President of the Theological School at Canton, New York, added that, "In any attempt to bring the two into accord we are embarrassed by the want of a standard pitch." Notwithstanding this fact, when a scientist rises to speak to Unitarians and Universalists, fervently declaring that there are no lines to be drawn between these two disciplines, he receives enthusiastic applause from anxious, listening liberals. This is not a thoughtful response.

To say that we have false prophets among churchmen and scientists, however, is not to suggest that there need be antagonism between science and religion. Intelligent men are both scientist and religionist at different times. When Mr. Einstein defines the nature of the atom and provides the formula for splitting it, he is the scientist. Mr. Einstein is the religionist, not the scientist, and is not using the instruments or methods of the scientist when he says, "The most beautiful thing we can experience is the mysterious." We should rejoice that so great a mind did not close the pores to aesthetic and ethical experiences and insight *because he was an expert empiricist.*

— Theodore A. Webb

NEW HAMPSHIRE ASSOCIATION OF UNIVERSALIST WOMEN

White Memorial Church
Concord, N. H.

We of the Granite State Association of Universalist Women are a small but quite active group — sturdy and steadfast like our hills of granite. There are eight A.U.W.s separate from the Unitarian Alliance. Portsmouth and Nashua have merged groups which support the work of each denomination. - Claremont, Concord, Dover, Alstead, Woodsville, all have A.U.W. groups, some being organized under another name, but all supporting the national A.U.W. and also the state.

The executive board of the state organization has six officers and three directors, each being elected for three years in succeeding years. Each of the directors is in charge of a department such as Clara Barton Birthplace and Camps, Literature and Institutes, World-wide Service (Jordan Neighborhood House, Japan and other projects). There are also chairmen of Public Relations and of Social Action. Mrs. Norman Whippen is our Devotional Leader. She also edits the *Newsletter* of the New Hampshire A.U.W. which is issued in the spring and fall and is now in its fourth year. The executive board meets twice a year, also in the spring and fall, in Concord. Mrs. Edwin Morey has been and is our loyal and devoted treasurer.

The annual meeting of the New Hampshire Association is held about the middle of May in one of the churches in the state. The last meeting was held at the Manchester church on May 13 when we had Mrs. J. Russell Bowman of Headquarters lead a workshop. Mrs. John Miller of Wakefield, Massachusetts, was the afternoon speaker on *I Have Kept the Faith.* A year ago, we had our national president, Mrs. Emery L. Hamlin, as speaker. The year when there is no biennial, we hold an area meeting. This was held last September in Woodsville for the northern (White Mountains) area of the state. Mrs. Charles Pomeroy of North Windham, Maine, was our speaker on that occasion.

Ferry Beach is our nearest A.U.W. institute. The New Hampshire A.U.W. has scholarships of thirty dollars each, the total not to exceed two hundred dollars, to be used at institutes. These scholarships are awarded one to a church until July 1, after which, if there are any left, two people may go from one church. This year, two women went to Ferry Beach from Nashua and two from Portsmouth. The president went to Murray Grove. Mrs. Gordon Bartlett, a former president of the New Hampshire A.U.W. and a prominent member of the Claremont church, was the crafts instructor at Ferry Beach this summer.

Our state organization supports the national programs of administration, the Clara Barton Birthplace and Camps, Jordan Neighborhood House, the work in Japan and Doolittle Home. We contributed to the A.U.W. pledge for the new kitchen at the St. Lawrence Theological School. This last year we took two shares at fifteen dollars each in the dining room fund for Crane Theological School of Tufts University. Our special state project the last few years has been to assist financially the United Protestant Association Chapel at the University of New Hampshire. In years gone by we have assisted the American Leprosy Mission.

The New Hampshire Association of Universalist Women, along with the Unitarian Alliance, is highly regarded by the New Hampshire Council of Church Women. Representatives of the New Hampshire A.U.W. at the Council of Church Women are Mrs. Norman Whippen and Dr. Minette Newman. Universalist churches of the state take part in World Community Day, the World Day of Prayer and May Fellowship Day. This year the World Day of Prayer was held in the Claremont Universalist Church with Mrs. Whippen as speaker.

The New Hampshire A.U.W. has two honorary members, so recognized in token of their years of faithful service. They are Louisa Herbert of the Concord church and Florence Hewitt of Portsmouth. We also have our share of famous Universalist women residing within the state. There is, for instance, the Rev. Harriet Baker Robinson of Dover who was ordained as a Universalist minister in 1899 and received her fifty-year citation at the Andover, Massachusetts, biennial. Living in Alstead is Dr. Dorothy Tilden Spoerl who, in addition to being a Universalist minister, is a member of the curriculum committee, Division of Education, Council of Liberal Churches and has co-authored books for the Beacon Series. In Concord, we are proud of Mrs. Nyleen Morrison, who is a newspaper woman writing a weekly column entitled *With New Hampshire Women* for the *Concord Daily Monitor,* and giving White Memorial Universalist Church excellent publicity.

So, all in all, we take pride in the work of the New Hampshire A.U.W. However, we do not intend to rest upon our laurels but to strive ever onward to greater service.

— Minette Newman
New Hampshire State President

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Mass., Friday, November 20, 1959, at eleven o'clock.

The Rev. Dana E. Klotzle will speak on *Service: the Philippines and Work Camps.*

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CO 6-0240.

— Marion Pike
Secretary

News of Churches and Church People

GILMAN AND MacLEAN ADDRESS MOHAWK-OTSEGO UNIVERSALISTS

The End of a Chapter, or The Last Curtain was the subject of the keynote address of the Rev. Howard B. Gilman, superintendent of the Universalist Churches of New York State, in addressing delegates attending the Mohawk-Otsego Association of Universalists in Herkimer on Sunday, September 27. "Listen that you may live" was the key-thought text chosen from Isaiah, Israel's prophet of hope in a critical hour.

"Has modern man with potential world destructive atomic power, come to *the final curtain* or is this merely *the end of the chapter* in the human struggle for survival?" asked Mr. Gilman. "There are those who feel that man is soon to write 'finis' because he is too sick to cope with his knowledge and what his inventive genius has wrought. We have been warned that it would only take some madman, 'pressing a button, and he will wipe out the northern hemisphere.'

"Radar screens are on constant alert to send jet bombers winging their way toward the enemy should some unidentifiable objects appear on the radar screens of military defenses. This is the highly sensitive state of our international relations.

"And yet this situation, fraught with such dire possibilities, does not necessarily mean that the final curtain must fall now on 'the human comedy.'

"This could be the time for a new entrance on the stage — a point at which a new group of dedicated and concerned persons will appear. We, as Universalists, are convinced that this great accomplishment in science need be only the ending of a chapter in human evolution. We believe that the same devoted effort, with added ethical concern on the part of all, can give this power new direction and that we can build a new heaven and a new earth.

"It is easy to despair of man, especially when we read the headlines telling the tragedies arising in our society where human beings are degraded by our attitudes toward those of differing races and cultures, especially when America should be providing the moral leadership in the council of nations.

"Universalists must recover the mission and message that helps all men to realize that their future is in their own hands. This will make for a dynamic church, speaking with power and relevancy to this hour.

"Our salvation rests on more than proper observances of rites and ritual, morning worship services, correct prayers, traditional ceremonies, which often serve but to cramp the human spirit. Life is too dynamic for what has become outmoded in creeds, and our rapidly expanding universe cannot be envisioned by a small faith.

"We believe that men can learn to live together on this earth, and this is a task that can be achieved — if we so desire. Our religion, our God, the highest ideals and way of life unto which we are committed, shall at last determine whether we shall enter tomorrow. The challenge is to each of us. If this poses a tremendous responsibility, then it also places a high premium on our faith in the worth of all men.

"Listen that you may live."

Dean Angus H. MacLean of the Theological School at St. Lawrence, also addressed the association. A summary of Dean MacLean's address appears elsewhere in this number.

MUKWONAGO CONGREGATION SPONSORS ANNUAL MIDSUMMER FESTIVAL

One of the smallest congregations in a tiny village in the Midwest plays host each year to a large number of religious liberals from churches near and far. Four years ago, the United Universalist and Unitarian Church of Mukwonago, Wisconsin, decided to justify its existence by performing something more than the token services demanded by the congregation, the community, and the denomination. Their pastor, the Rev. Frederick Ringe, who for years served in the Evangelical and Reformed Church, suggested a Universalist adaptation of the "Mission Festival" so popular in rural Evangelical and Reform churches. The congregation, seeing in this an opportunity to strengthen fellowship among scattered congregations, and at the same time to perform a unique and happy service when most churches are closed for summer vacations, seized upon this suggestion and improved upon it. The response was more than gratifying.

So, now, each year, invitations to come to the Midsummer Festival for Religious Liberals on the first Sunday in August are sent out far and wide. An interesting program involving area ministers is planned, the ladies furnish a dinner, free, and the collection taken up at the church service goes to help the Channing-Murray Student Foundation in Madison, Wisconsin. Thus, a small church is able to render an unusual service to the Universalist cause.

On August 2 of this year, 1959, over two hundred people attended the Midsummer Festival. They came from Milwaukee, Madison, Monroe, Racine, Stoughton and Lake Mills in Wisconsin, and from Chicago, Elgin, Roselle, Mundelein and Stockton in Illinois, many of them for the fourth time. Three pastors spoke *briefly* (yes, they did) dividing the theme, Universalism, a Religion of the Heart, the Head, and the Hand. They were the Rev. Paul Henniges of Racine, Wis., the Rev. Jesse Roy Dom of Monroe, Wis., and the Rev. Frederick Ringe of the local congregation. The service of worship was conducted by the Rev. Albert Harkins of Countryside Universalist Fellowship of Roselle, Illinois. The Rev. John S. Mac Phee, executive minister of the Midwest Universalist Convention, now residing in Chicago, took charge of the community singing and social hour that followed the dinner in the church parlors. Other ministers present were

(Continued on page 264)

BASIC UNIVERSALIST DOCUMENTS

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For details, write U.P.H., 16 Beacon Street, Boston

EVA STARK GERRARD SEABURG

Mrs. Eva Stark Gerrard Seaburg died at her home in Medford, September 11, 1959, after a protracted illness. She was 65 years old.

Mrs. Seaburg, for nearly forty years a resident of Medford, was an active member and leader in the Medford Universalist Church. She was the past executive director of the Medford Association of Universalist Women and active in the Boston Universalist Women's Alliance.

Funeral services were held Sunday afternoon, September 13. The Rev. Eugene H. Adams, minister of the First Universalist Church of Medford, officiated. By request of the family, flowers were omitted and friends were asked to make memorial gifts to the Universalist Service Committee.

Mrs. Seaburg is survived by two sons, both Universalist ministers, the Rev. Alan L. Seaburg and the Rev. Carl G. Seaburg, and a daughter, Nancy, a sister, Mrs. Agnes Patterson, and two brothers.

MUKWONAGO

(Continued from page 263)

the Reverends Paul Bicknell, Elgin, Illinois, Max Gaebler, Unitarian Society, Madison, Wisconsin, and Arthur R. Koch, Community Congregational Church, Mundelein, Illinois.

—FREDERICK W. RINGE

THE PREVENTION OF ALCOHOLISM
By Charles L. Odom, Ph.D., Consulting Psychologist, New Orleans, La.

The idea of prevention is becoming important in many areas. It is perhaps the only effective way of dealing with alcoholism, because many thoughtful people feel that there is no final cure for this condition. The remedy of total abstinence is effective but difficult to achieve.

The concept of prevention is being discussed in the military world. It could well substitute planned prevention of war for planned preparation for war. This could be done also in reference to alcoholism. The facts make it seem necessary in either case.

Homes where love, security and cooperation exist and happiness saturates the very spirit of the atmosphere, where the parents are emotionally mature, will be suitable environments in which to breed happy and alcoholic-resistant personalities. Children who grow to maturity in such normal homes feel comfortable about themselves, right about others, and feel able to meet the demands of life. They will have no need for alcohol.

Every child has the birth-privilege of growing up in such a healthy home atmosphere. The essentials of mental and emotional health must be stamped into the personality and character structure of each child. The non-alcoholic has had these principles integrated into his life.

Good parents are the first essential in the prevention of alcoholism. Our free pamphlets:

"Questions that Challenge," Haven Emerson.

"A Liberal Looks at Alcohol," Walter R. Jones.

"Let's Have a Drink!" Kenneth R. Warren.

"The Cocktail Hour," Gladys Simmons.

Our Program will be sent on request.

Address:

THE UNITARIAN-UNIVERSALIST SOCIETY FOR ALCOHOL EDUCATION
16 Beacon St., Boston 8, Mass.

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(Stratford Section)
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Rev. Albert F. Ciarcia

Stamford — 11 A.M.
141 Prospect Street
Rev. John Farmakis

West Hartford — 9:15 and 11 A.M.
133 Fern Street
Dr. Wallace G. Fiske

DISTRICT OF COLUMBIA

Washington — 11 A.M.
1810 Sixteenth Street, N. W.
Dr. Seth R. Brooks

KENTUCKY

Hopkinsville — 10:45 A.M.
Third and Main Streets
Rev. Stanley C. Stall

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
112 Stevens Avenue
Rev. D. Stanley Rawson

Rockland — 11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Lynn — 10:00 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose — 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

Salem — 10:00 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

NEW YORK

Brooklyn — 11 A.M.
Ocean and Ditmas Avenues
Dr. Cornelius Greenway

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Watertown — 10:30 A.M.
514 Washington St.
Church School — 9:30 A.M.
Primary - Kindergarten — 10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA

Clinton — 11 A.M.
First and Third Sundays
204 Beaman Street
Rev. Norman L. Sparbel

OHIO

Akron — 10:45 A.M.
East Mills Street at Broadway
Rev. Carl J. Westman

Belleville — 10:30 A.M.
Rev. George H. Welch

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted — 11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Linesville — 11 A.M.
U. S. Route 6 at Mill Street
Mr. Thomas F. Collins, Jr.
Dr. Henry F. Pommer

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND

Cumberland — 10 A.M.
Church School — 10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Woonsocket — 10:30 A.M.
78 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

MESERVE URGES BUFFALO LIBERALS TO MEET NEED FOR RELIGIOUS DEPTH

Dr. Harry Meserve, speaking in the Unitarian-Universalist Church of Buffalo, N. Y., demanded that liberals face the fact that other religious groups are passing them in hard thinking about religion. To seize the opportunity which is presented to liberalism in the religious "hunger" of our time, Mr. Meserve made several specific recommendations.

Describing himself as "a reactionary, theist and a Christian," Mr. Meserve said that liberal religion, to command the attention of thoughtful people today, must have some concept of God. It must appeal to the person. It must also convey to men the mystical sense of being related to the cosmos.

Mr. Meserve argued that modern studies in Christian beginnings substantiate what Liberalism has long said about Jesus: that a man lived, and died, and made a difference. This is the liberal heritage, Liberals, rather than rejecting it, should "claim it as their own."

THE LOVEJOY COTTAGE, known as "Sandlot," Ferry Beach, Saco, Maine, is for sale. The owner would like to sell it to a Universalist minister or layman. Write Rev. Warren B. Lovejoy, Box 271, Central Square, N. Y.

RHODE ISLAND FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the Universalist Church of Rhode Island will convene at the First Universalist Church of Providence on the 16th day, November, 1959 at 8 o'clock, PM for the examination of Mr. Jan Vickery Knost "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

— GUY W. MEYER, *Secretary*

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— HENRY DAVID THOREAU

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NEW UNIVERSALIST

Born to the Rev. and Mrs. Eugene H. Adams, a son, Richard Eugene, September 29, 1959.

INSTALLATIONS

ALAN F. SAWYER, JR. was installed as minister of the First Universalist Parish of Monson, Massachusetts, Sunday evening, September 20, 1959.

The pronouncement of the theme of the service "Freedom of the Mind" was led by the Rev. Peter Lee Scott, New Haven, Connecticut. The Rev. Gordon B. McKeeman of Palmer, Massachusetts, led the congregation in the Responsive Reading. The Occasional Reading was given by the Rev. Carl J. Nelson of Wellesley Fells, Massachusetts.

The Rev. Kenneth L. Patton, minister of the Charles Street Universalist Meeting House, Boston, preached the Installation Sermon.

Mr. Robert Lyons, moderator of the Monson Parish, led the congregation in the act of Installation. The Charge to the minister was delivered by Dr. Eric C. Nussbaum of New York University. The Charge to the Congregation was given by the Rev. Melvin C. Van de Workeen. The Rev. Keith C. Munson of Springfield gave the Occasional Meditation.

The Benediction was pronounced by the Rev. Alan F. Sawyer, Jr.

Following the Service, a parish reception was held in the vestry for Mr. and Mrs. Sawyer.

ROBERT T. DICK was installed as minister of the Belpre Circuit consisting of the Universalist churches of Belpre and Little Hocking, Ohio, Wednesday evening, September 16, 1959.

The Installation Service was held in the Belpre Church and conducted by Dr. Donald K. Evans, superintendent of Ohio Universalist Churches. Dr. Evans was also the preacher of the Occasional Sermon and spoke on *Discovering the Possible.*

The Call to Worship was given by the Rev. Benjamin H. Clark, minister of the First Unitarian Church, Marietta.

The Installation was conducted by Mrs. Robert Holdren of Little Hocking, representing both churches. The Service was done in the form of a beautiful and dignified Congregational Pledge. The Installation Prayer was offered by the Rev. Warren B. Brigham, former pastor of the circuit.

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The Scripture was read by the Rev. R. Edsel Wilcox, Rockland. Robert Brookhart, trustee of the Belpre Church, read *The Making of a Minister* by the late Frederick May Eliot.

The Rev. Oren D. Schaffer, minister of the First Methodist Church of Belpre, brought greetings from the community to Mr. and Mrs. Dick.

The Benediction was pronounced by the newly installed minister, the Rev. Robert T. Dick.

Members and friends of the parish and community adjourned to the basement following the service where an informal reception was given the new minister and his wife.

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West Hartford, Conn.	4.10
St. Petersburg, Fla.	4.62
Tarpon Springs, Fla.	11.54
Atlanta, Ga.	4.36
Oak Park, Ill.	4.51
Muncie, Ind.	4.37
Brunswick, Me.	4.74
Silver Spring, Md.	6.06
Fitchburg, Mass.	4.58
Milford, Mass.	4.55
Provincetown, Mass.	7.69
Detroit, Mich.	5.18
N. W. Detroit, Mich.	5.37
Alstead, N. H.	7.14
Portsmouth, N. H.	4.46
Amherst, N. Y.	5.00
East Aurora, N. Y. Fel.	6.25
Floral Park, N. Y.	6.23
New York City, N. Y.	4.01
Rochester, N. Y.	5.28
Utica, N. Y.	4.25
Akron, O.	6.97
Caledonia, O.	7.29
Springfield, O.	4.75
Philadelphia, Pa. — Restoration Church	5.31
Barre, Vt.	6.19
Bellows Falls, Vt.	4.92
Brattleboro, Vt.	4.76
South Strafford, Vt.	4.32

— J.A.B.

Syracuse Assembly Sessions Story Coming in December Number of "The Universalist Leader."

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Aug. 58

(Section 520, P.L.&R.)

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

October 15, 1959: VOTED to accept the transfer from Michigan of Rev. Alfred D. Judd, an ordained Unitarian clergyman holding Reciprocal Fellowship with the Universalist Church.

— ESTHER A. RICHARDSON
General Secretary

MASSACHUSETTS FELLOWSHIP COMMITTEE

On June 25, 1959, it was voted to renew the lay license of Donald Deane of Orange for three years.

On September 16, 1959, it was voted to offer Vernon L. Curry in transfer to the Midwest Convention; to grant a letter of license for one year to Peter N. Knost.

— ALBERT F. ZIEGLER
Secretary

MIDWEST FELLOWSHIP COMMITTEE

The Rev. Robert E. Stebbins, an ordained Methodist minister, has applied for a license with us. The Midwest Fellowship Committee will meet in Chicago, November 7, 1959, to examine him as to his possessing the essential spirit of the Universalist faith.

— STANLEY MANNING
Secretary

NEW YORK FELLOWSHIP COMMITTEE

At a meeting of the New York Fellowship Committee, September 23, 1959, letter of transfer as a licentiate, transferred from Ohio, was accepted for Ronald Marcy, Canton, N. Y.

— MAURICE W. COBB
Secretary

PENNSYLVANIA UNIVERSALIST CONVENTION

Official Call

The one hundred and twenty-eighth annual session of the Pennsylvania Universalist Convention will be held in the Church of the Restoration, Stenton Avenue and Gorgas Lane, Philadelphia, November 13, 14, 15, 1959 for the hearing of reports, the election of officers, and the transaction of any other business that may come before it.

The sixty-fourth annual session of the Pennsylvania Association of Universalist Women will be held concurrently for the hearing of reports and the transaction of any other business that may come before it.

Full details of the Convention program will be found in the November issue of the "Pennsylvania Universalist."

— HARRY K. MEANS, *Secretary*

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